

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XIV, No. 52

FRIDAY, DECEMBER 26, 1952

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

Saved Without Virgin Birth?

Can a Person Be a Christian Without Believing in the Virgin Birth of Jesus Christ?

By Dr. Merv Rosell, Evangelist
4263 Encinas Dr., LaCanada, California

Dr. Luke was a successful practicing physician, recognized by the people of his community. How do we know? Because he was called Luke the beloved, and a doctor who "loses all of his patients" would not have been beloved. This gentlemanly Jewish doctor, who writes such beautiful Greek that his words shine with a certain splendor, gives us the account of the birth of Jesus Christ.

This is the way he writes it, by divine revelation:

"The angel Gabriel was sent from God... To a virgin espoused to a man whose name was Joseph... And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS... Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God... And so it was that... she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger... But Mary kept all these things, and pondered them in her heart... And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him... And he came by the Spirit into the temple: and when the parents brought in the child Je-

sus... Then took he him up in his arms, and blessed God, and said... For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people... And Joseph and his mother marvelled at those things which were spoken of him...—Luke, chapters 1 and 2. Thus Dr. Luke writes, under inspiration, with the maturity and

(Continued on page 5)



Evangelist Merv Rosell

Vacation On Florida Gold Coast!

Hear Evangelist John R. Rice, Dr. Lee Roberson, Evangelist Homer Britton, February 9 to 15 at Boca Raton, Between Palm Beach and Miami, Florida, in Tennessee Temple Schools Conference on Revival and Soul Winning.

A great many Christian people feel a great need to get out of the frozen North for a brief vacation each winter. We suggest that any who can do so plan to be in a great conference on revival and soul winning at the Boca Raton Conference Ground, February 9 to 15. The conference is sponsored by Tennessee Temple Schools, Chattanooga, Tennessee, Dr. Lee Roberson president. Editor John R. Rice is to speak daily through the week. Dr. Lee Roberson is to speak two or three days. Evangelist Homer Britton will be in charge of the song services.

Boca Raton is on the famous Florida Gold Coast, between Palm Beach and Miami. The Gulf Stream and wonderful deep-sea fishing are near-by. The warm sunshine and beautiful weather of the resort area are a delightful relief from the cold and snow of the North. Coconut palms are everywhere. Tropical fruits are available. There are many things to see, many places to go. The near-by beaches attract thousands.

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Pressing Toward The Mark

A Sermon By

Evangelist Monroe Parker, M.A., Ph.D., D.D.
213 Bradley Blvd., Greenville, South Carolina

"... this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

The Apostle Paul had been doing a little boasting. It was with pardonable pride. It was that he might declare more effectively the superiority of life in Christ to all that a man can accomplish in his own powers. He said, "If any other



Dr. Monroe Parker

man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:4-6).

Paul boasted of these things merely that he might testify that he counted these things loss for Christ, and that he might know Christ, "and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:10). Then, confessing his imperfections, he says, "but this one thing I do."

Concentration!

"This one thing I do." How Christians need to concentrate! What is the will of God? Nothing else matters. "This one thing I do." Let the heathen rage, let the sceptic scoff, let sorrows come, let the world call, let Hell's legions array themselves against us! "This one thing I do."

(Continued on page 8)

Nearly Over!

Subscription Offer Closes January 15. This Offer Can Be Made Only Twice More in THE SWORD OF THE LORD.

You May Still Have Three 1-Year Subscriptions to THE SWORD OF THE LORD, Plus Big New Book, "What It Costs to Be a Good Christian," For Only \$5.

Or—a Brand-New Offer—You May Have Four 1-Year Subscriptions For \$5, With No Premium

By the Editor

Our big subscription campaign draws toward the close. January 15 is the deadline. All subscriptions at this special rate must be mailed and postmarked by January 15, 1953. So please hurry with your subscriptions.

It Does Cost Something to Be a Good Christian!

It does not cost a sinner anything to be saved. Salvation is free. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" says the Scripture. But after one is born again, after one has his sins forgiven, and is a child of God, it really costs something to be a good Christian. It doesn't cost much to get married; it costs a great deal to be a good wife or husband after one is married.

So I have written a book, *What It Costs to Be a Good Christian*. Here are chapters I have preached in great conferences on revival and soul winning over the country. I will never forget the way God

blessed my message, "Leaving All For Jesus," in a great summer conference at Siloam Springs, Arkansas. It is now written out in full, printed in this book. When I preached, "What the Bible Is to a Christian," at the opening of Tennessee Temple Schools, in the great Highland Park Baptist Church in Chattanooga, with 1,900 people present, the Lord was there in life-transforming power. It is written out in full in this new book. Other chapters are:

"Outside the Gate With Jesus."
"What It Costs to Be a Good Christian."

"Home Sweet Home, Or What It Costs to Be a Good Christian in the Home."

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A Good Man Who Went to Hell And A Bad Man Who Went to Heaven

By the late R. A. Torrey, D.D.

"And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."—Luke 18:9-14, R. V.

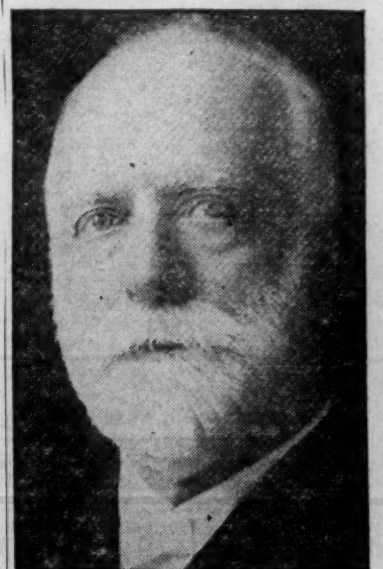
Some of you will think I have this subject twisted and that it ought to read, "A Good Man who went to Heaven and a Bad Man who went to Hell"; but the subject, as I have given it, is exactly right. Jesus Christ Himself is my authority for saying that this good man went to Hell and that this bad man went to Heaven. He has given us the picture of this good man and of this bad man, and Jesus Himself is responsible for the statement that the good man was lost and that the bad man was saved. Let me read you our Lord's own words about it.

And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust,

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er than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."—(Luke 18:9-14, R. V.)

Jesus here definitely declares that the publican "went down to" (Continued on page 3)



Dr. R. A. Torrey

Preaching ~ Power ~ Promotion



"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall
Minister of Revival Promotion
Sword of the Lord Foundation

Know Where You Are Going

Some people start out aimlessly on the way, neither knowing nor caring where or when they arrive. Some churches do the same. They have no program, no plan of action. They go nowhere.

Other churches prayerfully consider the needs, arrive at worthy goals and work toward certain things. God has a plan of action. In the fullness of time Jesus came. Jesus arrived at Bethlehem on God's time and at God's time.

Merely suggestive, to help some who are asking about the matter, let us look at a simple but effective annual plan of action for a church.

JANUARY

Present and explain plan of action to entire church. Enlist all in it. Pray about it. Show Scriptures for it.

Win someone to Christ.

Ask God to give you a real place of service for the year.

Attend all services of your church.

A week's school of music under a competent leader. Learn new songs, improve on old ones in your song book. It will remake song life.

Support your church financially.

Make an offering to the Sword of the Lord.

FEBRUARY

Set a night of each week for visitation—expect all leaders of church to visit—Acts 5:42. God visits. Jesus visits. The disciples visit. Why not you?

A week of study in Sunday school work.

Attend all services of your church.

Tithes and offerings for the work of the Lord.

Make an offering to the work of the Lord through the Sword of the Lord.

MARCH

Get ready for April revival: Take a census; prayer at church, in homes, all groups, personal, all night, and, two by two. Publish it in bulletin, church letter, over radio, and in newspapers. Put out dodgers. Furnish members with printed postal cards for them to

address and send. Make it a big thing.

A week of study of Bible revivals, soul winning, and how to be saved. Take nothing for granted.

Attend all services of the church.

Offerings unto the Lord.

Send an offering to the Sword of the Lord.

Appoint revival committees. Get choir ready.

APRIL

Revival—one or two weeks—God's man for evangelist. God's man for singer. Choir ready. All committees working. Everybody in place. A church at work for Christ in winning the lost.

Attend all services.

Support all His work financially. Everyone win one or many.

An offering to the Sword of the Lord for the work of the Lord.

Get ready for Vacation Bible School.

MAY

Conserve revival results: get every new member into all the services and work of the church; instruct them in Kingdom financing; a week's study in the Christ Life by the 6:30 p.m. training groups.

Organize groups in Sunday school and Training for all ages and all sexes.

Attend all services of your church.

Tithes and offerings for His work.

Make an offering to the Sword of the Lord for His Work.

Mother's Day Program.

JUNE

Vacation Bible school for all ages—getting ready weeks ahead. Youth revival one week.

Attend all services.

Win lost to Christ—help backsliders—check up on absentees—go after unenlisted—fight summer slump positively!

Make offerings unto the Lord. Remember His work at Sword of the Lord—with an offering.

JULY

Plan outing for church group. July 4th—have fun, clean, spiritual.

Tithes and offerings.

Christian Workers Wanted

By Editor John R. Rice

The Sword of the Lord wants several new workers of the highest type.

1. *Assistant to the manager.* We need a man experienced in management of a business and workers, or a young man with a college degree in business administration. A very important job, requires highest Christian character and ability; should be more fruitful in getting out the Gospel than most ministers.

2. *A printer.* Should be experienced with large offset press. It would help if experienced with folders, paper cutters, etc.

3. *A secretary.*

4. *A typist.*

WAIT A MINUTE! THESE ARE NOT ORDINARY JOBS.

First, we want the best-trained, experienced workers possible with capacity for hard work. The best is not too good for God's work.

Second, this is full-time Christian work. Please do not even consider these jobs except you feel a call and are willing to obey God's call to full-time Christian work. The jobs require the same exacting dedication as any other kind of Christian ministry, like the foreign mission field. If you do not mean to spend your life in full-time Christian service, please do not apply.

Third, we want only Christians of the highest Christian standards. No one need apply who uses tobacco, attends movies, or is uninterested in soul winning.

Fourth, we cannot compete with the business world in wages. If your idea is to make more money, please do not answer. Preachers and foreign missionaries generally do not receive as much money as doctors, lawyers and bankers. Unless you love the Lord enough to sacrifice in order to work in getting out the Gospel, please do not apply. We want people to come and toil with us at getting out the Gospel, pray with us, sacrifice with us and be poor with us, and be happy, as we are.

Those who feel a burden to get into this kind of full-time Christian work permanently, please write to us. Please give age, education, experience in first letter.

John R. Rice, President, Sword of the Lord Foundation, Wheaton, Illinois.

Help some nearby weak church, or pastorless church in revival, vacation Bible school, or Bible study.

Woman's week in Missions.

Win lost to Christ.

Send offering to Sword of the Lord.

AUGUST

Have church camp for boys and girls—well-balanced program under responsible spiritual leadership.

Men in charge of an out-of-doors night meeting—fellowship and spiritual.

Win over summer slump.

Win lost to Christ.

Tithes and offerings weekly always.

Send an offering to Sword of the Lord.

SEPTEMBER

Specials in all departments 1st Sunday—get all back in work and worship and add new ones. Check on absentees. A large visitation program.

Fall revival—make it a big one.

Win the lost.

Tithes and offerings.

Send an offering to the Sword of the Lord.

Attend all services of your church.

OCTOBER

Week of Bible study—practical, spiritual to help new and older members. Get new members to join others in soul winning visitation.

Attend all services.

Tithes and offerings.

An offering to the work of the Sword of the Lord.

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Probable Sons

By Amy LeFeuvre

WHAT HAS GONE BEFORE:—The prodigal son story in the gospel of Luke is a picture of the whole human race. It so stirred the little orphan girl Millicent that she was always on the look out for "probable sons." Milly came to stay with her rich bachelor uncle in England, long a backslider. Her continual playing of Bible characters and retelling of Bible stories first vexed him, then convicted him. Milly plays David and Goliath with a big tree; is punished for breaking an expensive statue; visits with Mrs. Maxwell, the gamekeeper's wife whose son Tommy is a prodigal. She gives money to a tramp who promises to go home, live right and be a Christian. Her nurse and her uncle, Sir Edward, are vexed to think she has been deceived by the tramp. But the tramp turned to God, returned the money with a warm letter. Now take up the story and read how the prodigal Tommy comes home and how on Christmas Eve Sir Edward himself comes back to Christ through the efforts of little Milly.

CHAPTER VIII.

He Arose and Came to His Father

Major Lovell stayed a week, and Sir Edward seemed the better for his company, as far as his bodily health was concerned. But at heart he was very wretched, and his cousin's influence was not the sort to help him.

"Now, old chap, make haste and get well, and don't moon over yourself and your feelings. And come down to our place for Christmas, won't you? You're getting quite in the blues by being so much alone."

These were Major Lovell's parting words, and Sir Edward responded,—

"No, thanks; I prefer being at home this Christmas. Why, I doubt if I shall leave my room by that time; I am as weak as a baby."

The week before Christmas Sir Edward was in an easy chair in the library, and, though still an invalid, was now making rapid progress towards recovery. He was conning over an article he had just written, before a blazing fire when there was a knock at the door. A frown came to his face as he turned to see who the intruder was, but disappeared at the sight of his little niece, rosy and breathless, in outdoor garments, and hugging a large piece of holly in her arms.

"Uncle Edward, he has come!"

"Who has come?"

"Tommy—he really and truly has. Ford told me just as I came in with nurse. He heard it from Harris, and Harris heard it from Maxwell himself. He said, 'My lad has come, tell little missy,' and Ford says Harris said, 'He looked as if he could dance a jig for joy!' Oh, Uncle Edward, may I go to them? Nurse says it's too late, but I do want to be there. There's such a lot to be done now he has really come; and, Uncle Edward, may they kill one of the cows in the farm that are being fattened up? There's no calf, I'm afraid. May they? And may I go and tell them so? You will let me go, won't you?"

"Most certainly not; it is much too late in the afternoon for you to be going down there. It is getting quite dark, and as to one of my cattle being disposed of in that way, I should not dream of allowing it for one moment."

Milly's eyes filled with tears, which she vainly tried to restrain. When her uncle spoke to her in that tone she knew it was useless to remonstrate.

"They'll be having the feast without me," she said, with a little sob in her voice. "Mrs. Maxwell promised me I should be there when they had it, and I'm longing to see Tommy."

"Then if Mrs. Maxwell promised you that, she will put off her feast till to-morrow," said Sir Edward in a softer tone. "And now be a sensible little woman, and wait patiently till the time comes. You may be sure his parents will like to have him to themselves the first night. Run away now; I don't want to be disturbed."

Poor little Milly crept out of the room feeling very crestfallen, and a short time after was lying on the hearth-rug before the nursery fire, her arms wound round Fritz's neck, confiding to him the whole story, and comforting herself by conjecturing how and where the meeting had taken place. Her little mind was so full of the subject that it was long before nurse

could get her to sleep that night. Her last words before she dropped off were,—

"I wonder who will do the music and dancing!"

The next morning, the instant her breakfast was over, Milly obtained nurse's permission to go down to the keeper's cottage under charge of Sarah, the nursery maid. She was away the whole morning, and about one o'clock a message came from Mrs. Maxwell to ask if she might stay to dinner with them. So that it was not till nearly four in the afternoon that she was brought up to the house, and then, flushed and excited, she poured into her nurse's ear a long account of all that she had been hearing and doing.

"Now, come, my dear, you mustn't talk forever," was nurse's remonstrance at last; "Sir Edward told me I could send you to him for a little when you came in, and I must make you tidy first."

It was quite dusk when Milly entered the library, but the bright firelight showed her the figure of her uncle leaning back in his easy chair, and indulging in a reverie.

"Well," he said, looking round, "where have you been all day? Down at Maxwells, I suppose?"

"Yes," said Milly, sedately; "and I'll tell you all about it, if you like. May I make myself comfortable first?"

And after a minute's hesitation she climbed into the heavy arm-chair on the opposite side of the fireplace, making a pretty picture, as she leaned her curly head back on the cushion and gazed earnestly into her uncle's face.

"We will have a crack together, uncle. That's what Maxwell calls it, when Mrs. Maxwell and I talk over the fire. May I tell you all about Tommy now?"

"You may," was the amused reply.

"Well, you know, I ran as fast as I could down to the wood this morning, and Sarah ran after me, and Mrs. Maxwell saw me coming and she ran to the door. I was rather out of breath, you see, so she just smoothed me down a little, and we kissed each other, and she cried a tiny bit, for I felt her tears on my face. Then she took me in to see Tommy—Maxwell was out, and Tommy was in the kitchen in one of Maxwell's great-coats, and he was eating some bacon at the table for his breakfast."

"He got up when he saw me—he's a nice big man, uncle, but I think his hair wants cutting. We shook hands, and I told him I'd been expecting him ever so long. He looked rather shy, but after he had quite finished his breakfast, we had a very nice talk, and Mrs. Maxwell went bustling about getting dinner ready. Tommy told me all about himself from the very beginning, but I really quite forget some of it. He never kept any pigs at all, but he kept some sheep instead—he went out to America and did it—and then he was a railway man, and then he had a fever, and then he got into bad

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
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Subscription rates: \$2 per year, \$5 for three years. Canada and foreign countries \$2.50 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.
Office of Publication: The Sword of the Lord, 129 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley, St., Wheaton, Illinois. Please send all correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

Preaching, Power and Promotion

(Continued from page 2)

NOVEMBER

Whole church studies Missions for one week.

Everyone win one to Christ.

Everyone attend all services.

Everyone sees that the work of Christ gets tithes and offerings.

Everyone send an offering to the work of the Lord at the Sword of the Lord.

Thanksgiving Day Services.

DECEMBER

Christmas Program.

Complete plans for calendar of activities (such as here presented) for next calendar year—enlarge on it—you will eventually make it weekly and daily. Include a new feature or two each succeeding year.

New Year's Eve Watch Night service—turn a night of revelry into a night of praise to Him!

Bless God for fruits and victories of closing year.

Resolve to: pray daily, read Bible daily, read Bible through, win more lost to Christ next year,

live closer to Him, be filled with His Spirit, be a happy Christian.

Win Him a Christmas present—a soul.

Attend all services.

Tithes and offerings.

Make a real offering on His Birthday through the Sword of the Lord.

Comment: this schedule of activities is practical for smaller churches. I make it that way on purpose. Larger churches may add to it. It is very elastic, only suggestive. It works. I have led large and smaller churches in such programs. People come to like it for they get somewhere in the work of the Lord. They come to where they are willing to pay the price for "going places" and "doing things" in His work. They no longer go around in circles. They get busy and stay busy for Him, so do not have time to fuss and criticize. All this I know to be true. Try it!

•Doxology!

Vacation On Florida Gold Coast!

(Continued from page 1)

Would it not be lovely to have two great heart-searching, soul-stirring services daily, learn to win souls, have a heart revival, and between times get a real sun-tan, see the sights, watch the pelicans fish in Miami harbor, see the fishing boats come in with their catches, perhaps go out for an afternoon of deep-sea fishing yourself! Rates at Boca Raton for rooms and meals are around \$36 a week depending upon accommodations. Those who are interested, should write to Mr. Ira Lee Eshleman, Box A, Boca Raton, Florida.

among men is abomination in the sight of God" (Luke 16:15). You see, God does not see as men see—for men look merely upon the outward appearance, but God looks upon the heart. I once heard a distinguished liberal preacher in Chicago say, when he was preaching a funeral sermon over a man who was an upright man, but was not a Christian; and the brilliant, liberal preacher wished to make it clear that this man had gone to Heaven. I say, I heard this liberal preacher, under these circumstances, say, "Any world will welcome a good citizen," that intended implication being that Heaven would welcome this man because he was a good citizen, though he was not a Christian man. I am afraid this liberal preacher was not well posted about the heavenly world and the conditions upon which one is welcome there. There are a good many citizens of Los Angeles, highly respected gentlemen like our friend the Pharisee of the text, who do not stand the slightest chance of spending eternity in Heaven, unless they do something they have never done yet.

4. Look at the Pharisee again. *This man saw no flaws in himself, but was the best man in the world in his own estimation.* Speaking of God he said, "I thank thee, that I am not as other men are" (Luke 18:11). Literally translated, what he said was, "I thank Thee, that I am not as the rest of men." He divided society into two classes. He was in one class all alone; and all "the rest of men" were in the other class. He was good and all the rest of men were bad; and there he stands exclaiming, "I thank thee, that I am not as the rest of men." He had a mighty high opinion of himself—but he went to Hell just the same.

How many men there are who are building their hopes of Heaven upon their inability to discover any flaws in themselves. "I do not see what I need of Christ," many are saying. "I see no great sins in myself. Jesus Christ may do for the drunkard, the harlot, the thief and the murderer, but what do I need of Him?" Well, let me tell you what need you have of Jesus Christ, you need Him to save you from being everlastingly damned. That is all, but that is enough, isn't it? You talk quite like this Pharisee, who, our Lord Jesus tells us, went down to his house unjustified, was lost and is now in Hell.

5. Again, *This Pharisee was a religious man.* Every Pharisee was very religious, and this particular Pharisee was especially so. All Pharisees were much given to reading the Bible and other pious books. They were much given to prayer and religious ceremonies. This particular Pharisee could tell the Lord how often he fasted every week; he fasted twice every week. He fasted far more frequently than the law required of him. He was also perfectly orthodox. The Pharisaical party was the orthodox party. The Sadducees were the heretics. Now, religious ceremonies are good. Praying is good. Fasting is good. Orthodoxy is very good. But all of these put together won't save anyone; they won't keep anyone out of Hell. No, in all this world's history, they have never saved one single soul.

There are many depending upon these things as the foundation of

William F. Buckley and John O. Beatty to be Speakers at B.J.U. Conference

GREENVILLE, S. C.—Authors of two of the most controversial books on the subject of education to be published in the last ten years are among the speakers who will be heard at the Bob Jones University conference on Education for Democracy, to be held here December 10 and 11. William F. Buckley, Jr., author of *GOD AND MAN AT YALE*, which has stirred denials and counter-charges in regard to communism in American educational institutions, and Dr. John O. Beatty, author of the revealing *IRON CURTAIN OVER AMERICA*, are two of the number of outstanding speakers who will be heard during the conference.

Among others featured on the program will be Dr. Joy Elmer Morgan, editor of the *NEA JOURNAL*; Roger Ferger, president and publisher of the Cincinnati *ENQUIRER*; Dr. Guy Snively, executive director of the Association of American Colleges and chairman of the Commission on Christian Higher Education of the AAC; Dr. A. A. Zoll, executive vice-president of the National Council for American Education; Dr. Mark Fakkema, educational director of the National Association of Christian Schools; Dr. J. Carlisle Holler, director, Division of Instruction, South Carolina Department of Education; Dr. L. P. Hollis, former superintendent of the Parker District Schools and a member of the South Carolina Educational Finance Commission; and Dean Laird W. Lewis of the Bob Jones University School of Education.

Moody Releases New Film, "No Vacant Chairs"

A boon for those who want to build up their Sunday school is a recent film release titled "No Vacant Chairs," produced by Moody Bible Institute, Chicago.

It aims to promote successful Sunday school teaching, with emphasis on the successful. In the hands of directors of Christian education, Sunday school superintendents, teacher training leaders, it is designed to be part of a "tool kit" for teacher training.

In addition to training the teacher to do a more efficient job, "No Vacant Chairs" also attempts to deepen the teacher's interest in his work, to arouse interest in teaching among church members and thus make it easier to enlist teachers for the Sunday school.

The 16 mm color film, which runs for 15 minutes, is meant to be shown to small groups and not to a crowd in a big hall. It is beautifully filmed in color, and the subject matter is handled with wisdom and humor.

The Peoples Gospel Hour to Broadcast Coast-to-Coast

Rev. Perry F. Rockwood, Radio Pastor of The Peoples Gospel Hour and pastor of The Peoples Church in Truro, Nova Scotia, Canada, has just signed a contract for a coast-to-coast broadcast in the United States beginning January 4, 1953.

Pastor Rockwood started a new

their hope of Heaven. "Oh, I am quite sure I will go to Heaven," many are saying, "for I pray every morning and every night; I read the Bible every day; I go to church every Sunday, I fast on Fridays and through Lent. I partake of the Sacrament very often, I am orthodox in my creed, very orthodox. I believe in the verbal inspiration of the Bible and in the virgin birth of our Lord, and in the real deity of the Lord Jesus, and in the literal bodily resurrection; and in the atonement by the shed blood of Jesus Christ; and in the premillennial coming of Christ;

(Continued on page 4)

Noteworthy NEWS Notes

independent work six years ago when he was put on trial by The Presbyterian Church in Canada for criticising the church for its modernism in colleges and pulpit.

Over five years ago he started his Gospel broadcast on one station and today is heard from coast to coast in Canada. The work is a faith work, with 20 missionaries on the foreign field, and a home staff of 11 besides himself and family. The home staff live in the church's missionary home, all living by faith, and all receiving a home allowance of only \$25 per month.

Pastor Rockwood will be heard on at least six 50,000 watt stations on the coast-to-coast network. It marks the first extensive Gospel radio ministry from Canada to enter the United States network.

"We start this new venture with fear and trembling," said Mr. Rockwood. "We are much in prayer each day for the Lord to work a modern miracle to make possible the provision so that many souls might find the Saviour."

Arthur Stainback Becomes President of BBI

Arthur House Stainback, sometimes contributor to *THE SWORD OF THE LORD*, has been elected President of the Southern Baptist Convention's Baptist Bible Institute, Lakeland, Florida. Mr. Stainback has held several pastorates in the Convention. He has assumed authority in absentia and will move onto the campus by the first of the year.

Bible Conference Pioneers New Field

Plane tours from Northern metropolitan areas to Florida's Winter Bible Conference Grounds reminds one of the prophecy of Daniel made 2500 years ago, that "many shall run to and fro."

The Conference President recently pointed out that twenty-five years ago some of his trustees came to Florida by horse and buggy means; yet, this summer on one occasion, these men were traveling in North Carolina, New York, California and Europe, while he, himself, was speaking at the Keswick Convention in the British West Indies.

In keeping with this "age of travel," Mr. Eshleman said, "we are planning to fly our tropical-minded guests direct to Boca Raton, Florida; from New York, Detroit, Chicago and Philadelphia. This plan will be welcomed by such whose winter vacation time is limited and who need to return free of the strain which so often accompanies winter motoring."

Dr. John R. Rice will speak at Boca Raton Feb. 9-15 in the program of Dr. Lee Roberson and Tennessee Temple Schools of Chattanooga.

Famous Dry Leader Dies In California

Los Angeles, Calif.—(BP)—One of the nation's most persistent drys is dead. William David Upshaw, eighty-six, former Georgia congressman and one-time presidential candidate on the Prohibition ticket passed away in Glendale, California, Friday November 21.

BILLY GRAHAM is on a journey to Korea and other points Far East. He will interview key figures, preach the Gospel and get valuable background for his evangelistic work.

P. W. PHILPOTT, founder of Philpott Tabernacle, Hamilton, Ontario, Canada, is now on the staff of the Peoples Church, Toronto. He and Mrs. Philpott recently celebrated their 65th wedding anniversary. They have had thirteen children, twelve of whom are now living. Thousands have been won to Christ under the ministry of the Philpotts.

A Good Man Who Went to Hell

(Continued from page 1)

his house justified," and a man who is "justified" before God is saved, he is sure to go to Heaven; and on the other hand Jesus Christ tells us with equal plainness that the Pharisee went down to his house "unjustified," and a man who is unjustified before God is sure to go to Hell. Now let us look at the two men of whom our Lord Jesus has drawn so graphic and so instructive a picture in a very few but very telling words.

I. The Good Man Who Went to Hell

We will look first at the Good Man who went to Hell.

We notice first of all that, *this man who was unjustified, and therefore went to Hell, was a moral man, a clean man in his personal habits.* He could look right up into the face of God who knows our every act, our secret acts, done under cover of the night as well as our public acts open for all to see, and our secret thoughts, and could say, "I am not an adulterer. I am a clean man morally." It is a good thing to be able to say that. Some of you men here tonight could not say it. God pity you. You might say it to me; but you could not say it to God, you would not dare. But this man could say it, and say it to God; and yet he was not saved.

There are a good many men in our day who are building their hopes for eternity on their personal purity, on the fact that their actions have not been defiled by one of the most loathsome of all sins, in any of its forms; that their speech is clean; that their imagination is pure; they never read the vile literature so prevalent in our day, and never frequent the Hellish dens called "vaudeville shows" and disgusting movies that play on a harp with a single string, and that string a rotten old string, sex problems. Well, personal purity is a good thing; but it won't save anyone. And if that is all you have to build your hope of Heaven upon you are lost and headed straight for Hell.

2. In the second place, we notice that *this man was square in his business relations.* He could look up into God's face and say, "I am not an extortioner;" that is, a money grabber, rapacious, avaricious. This man did not charge exorbitant rates of interest. He did not freeze other men out of business. He did not oppress his employees in their wages. He did not cheat his customers. It is a good

thing to be able to say what this man said. There are a good many men here tonight who could not say what he said. Some of you found a man in a corner and you had a little money to loan, and oh, how you squeezed your poor brother. Some of you needed to have work done and you found a poor fellow starving, and you got him to do a dollar's worth of work for fifty cents; and even then you called it "charity." Some of you took advantage of a man's or woman's ignorance and charged them two prices for what you sold them and called it "business enterprise," but God called it "stealing." Then how many "eminently respectable citizens" there are today building up great business enterprises by crowding someone else to the wall. Their vast fortunes are built upon the ruined business enterprises of others, upon broken hearts and desolated homes, and God only knows what all. It is a great thing in the days like these to be able to look up into God's face and say what this man said, "I am not rapacious, I am not a money grabber, I am not an extortioner;" but it won't save you. This man could say it. But Jesus Christ says he was lost for all that, that he went down to his house unjustified, that he went to Hell after all.

There are a good many here tonight who are building their hopes for eternity upon the fact they are perfectly honest in business, that they "believe in the square deal" and "practise the square deal," themselves; but if you have no better foundation than that for your hope of Heaven, you are a lost man.

3. We notice next that *this man was a highly respected member of society.* He was a "Pharisee." The Pharisees were a highly respected class of society. They deserved to be. Everybody respected them. They were the one class of society that was held in highest esteem. They occupied a higher place in public esteem in Jerusalem than the members of any of our present civic organizations for moral and political uplift occupy in public esteem today, and perhaps with better reason. When the ordinary citizen saw a Pharisee going down the street, he would say to his son, "There goes Mr. Simon Dikaos—he is a Pharisee, a very fine man, very upright, very pure, and thrifty withal. I hope, my son, that when you grow up, you will be like him."

Now it is a fine thing to be highly respected. It is an exceedingly pleasant thing to be well thought of and to be well spoken of; but it won't save anybody, it won't keep anybody out of Hell. It did not save this man. He is in Hell now.

A good many men think God must think well of them because men do. This is a great mistake; for Jesus Christ Himself tells us, "God knoweth your hearts: for that which is highly esteemed

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Seven nights of meetings were recently concluded with Sword Staff **EVANGELIST J. OSCAR WELLS**, in the Good News Baptist Church, Grand Rapids, Michigan. During the meetings seventeen souls were born again. There were several marvelous conversions. A man 80 years old, a divorced couple, and a Catholic mother were among them. Others were saved in their homes.

EVANGELIST JOSEPH T. LARSON of 4571 Stuart Street, Denver 12, Colorado, has been in the work some twenty-six years, is a Conservative Baptist, has some dates open for revivals January, February, March, 1953.

Billy Graham Revival in Albuquerque

In Albuquerque, New Mexico the four weeks' Billy Graham Revival Campaign ended November 30. It is said it is the first city-wide cam-

paign in Albuquerque's history and that eighty per cent of the pastors of the city had united in the campaign. It is reported that conversions and reclamations totaled nearly four thousand. The Graham party left for Hollywood to make television broadcasts before flying to Tokyo, Japan.

EVANGELIST MERV ROSELL was in a blessed revival in Galesburg, Illinois, with services in the Armory, November 30-December 15. When this is written, the campaign has just started, with great crowds and many being saved. In September, Rosell conducted a most successful crusade in Burlington, Iowa, and large numbers are coming from Burlington to the campaign in Galesburg.

Assisting Merv Rosell are Hilding Halverson, music-master; Howard Skinner, organist and soloist; Karl Steele, artist; and Cy Jackson, coordinator.

A Good Man Went Who to Hell

(Continued from page 3)

I believe in endless punishment. Oh, I am safe." Fine, very fine; but listen: All this you have mentioned does not prove that you are saved, that you are headed for Heaven. Religion is a good thing, a very good thing, but there will doubtless be very many men and women in Hell who were very religious when on earth, and very orthodox, too.

6. But we have not gotten to the end of the excellencies of this Pharisee even yet. *This Pharisee was a generous man. He could tell God he gave a tenth of all he made.* It is a good thing to be able to say that. I wonder how many in this audience tonight could say, "I give a tenth of all I get." I wish more of you could. I wish it for your own sakes. I wish it for the sake of the poor. I wish it for Jesus Christ's sake. It is a good thing to be generous. It is a good thing to give away one dollar in every ten dollars you make, ten dollars in every hundred dollars, ten thousand dollars in every hundred thousand you make. Yes, it is a good thing, a mighty fine thing—but it won't save you. It won't take you to Heaven. This Pharisee did it, and he was lost after all. He went to Hell as straight as many who never gave a penny.

Do you not think that this Pharisee was a pretty good man, as men go? Was he not in many important respects a most exemplary man? But he was lost! Jesus Christ distinctly tells us he went down to his house unjustified, an unforgiven sinner, under the wrath of God. He went to Hell! Why? For precisely the same reason that many of you here tonight are lost and on the road to Hell.

1. First of all, *he went to Hell because he trusted in himself.* In verse 9 we read that Jesus spoke this parable, "Unto certain who trusted in themselves that they were righteous." This man counted up his virtues, his clean life, his honesty in business, the high esteem in which he was held in the community, his own high estimation of himself, his religiousness, his generosity in giving, and he put his trust in these good qualities of his own. And *any man who puts his trust in his own virtues and goodness, and many righteous acts, or in himself in any way, will be lost; he will spend eternity in Hell, no matter how good he is.*

2. In the second place, *this man went to Hell because he despised others.* We read in verse 9 that Jesus spoke, "This parable unto certain who trusted in themselves that they were righteous, and despised others." He thanked God he was "not as the rest of men," or "even as this publican," who stood near him praying. There are many like this man. There are many

here tonight. You despise the drunkard; you despise the rum seller; you despise the bootlegger; you despise the harlot; you despise the criminal. You think that you are essentially different from all these. But God has plainly said in His Own Word, "... There is no difference: For all have sinned, and come short of the glory of God" (Rom. 3:22, 23). And God also says in I John 1:8, 10, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. ... If we say that we have not sinned, we make him a liar, and His Word is not in us." You will be lost unless you get over this trusting in yourselves and despising others.

3. In the third place, and principally, *this man went to Hell because he did not acknowledge himself to be a sinner.* There is not one word or hint of confession of sin in all his prayer. There is no pardon of sin possible without confession that we are sinners. No man who will not definitely confess himself to be a sinner will ever enter Heaven. God tells us this over and over again in both the Old Testament and the New Testament. For example, He says in Prov. 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." If you will not take the sinner's place before God and confess yourself a sinner, there is no possibility of your escaping Hell.

4. In the fourth place, *this man went to Hell because he did not cry to God for mercy.* He told God how good he was. He considered himself as a saint richly deserving God's admiration, not as a sinner sorely needing God's mercy and pardon. There are a good many like him. There are a good many men in Los Angeles who might have sat for this picture of "The Man Who Went to Hell," which our Lord Jesus has drawn in our text; and all such persons are lost. Every man is a sinner needing pardon, and no matter how good a man may be, or may fancy he is; he will never be saved; he will never get God's favor; he will never be pardoned; he will not escape an everlasting Hell until he gets down before God and honestly cries to God for mercy.

It was a very simple way in which this good man was lost—just by not taking his right place before God as a sinner, and crying to God for mercy. That is the way many of the best men and women in this house are being lost tonight. Wake up! Wake up, before it is too late! Wake up now, to the fact that you are a sinner, or you will wake up some day in Hell! Cry to God tonight for mercy and for forgiveness of your many sins, or you will cry some

Important Memo--

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day for a drop of water to cool your swollen tongue when you are in anguish in the flames of Hell.

II. The Bad Man Who Went to Heaven

Now, let us look for a few minutes at the Bad Man who was saved, the Bad Man who is now in Heaven.

1. In the first place, *he was an immoral man.* There can be no doubt that he was an immoral man. The business he was in necessitated his being immoral. A man could not be honest in the business in which this man was engaged. He was a petty tax gatherer. The Roman Government farmed out the taxes of a province as a whole, and the collector for the province had to get his money back as best he could, by whatever means he could, and in addition had to get a profit for himself. He farmed out his province in sections and the collector of taxes of each section had to get his rake-off. This man in turn farmed out his section to the petty tax gatherers, the publicans, and they had to get their rake-off. Extortion and crookedness of all kinds were necessary to make the business of a publican pay. A man could not be honest in that business; and he was necessarily an outcast from good society, and was classed with sinners. "Publicans and sinners" was the phrase constantly used concerning publicans.

2. In the second place, *this man was looked down upon by his fellow-men.* While the Pharisee was the man who was universally held in highest esteem, the publican was the man who was universally held in utter contempt. Listen, the fact that you belong to a class everyone despises is no proof whatever that you can never enter Heaven.

3. In the third place, *this man saw many faults in himself.* In his own eyes he was the chief of sinners. While the Pharisee thought himself the best man in the world, the publican thought himself the worst. While the Pharisee thanked God he was "not as the rest of men," the publican regarded himself as "the sinner" (Luke 18:13 R.V. margin), the one pre-eminent sinner.

The fact that a man sees himself as a great sinner, even the greatest of sinners, is no reason for his thinking he cannot get to Heaven. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). Yet Paul is in Heaven today. When they cut off his head in Rome, his spirit departed to be with Christ in Glory (Phil. 1:23). There will be a great company of men and women in Heaven who, when here on earth, saw themselves as the chief of sinners.

4. In the fourth place, *"This publican who went to Heaven had not been a religious man."* The publicans were an irreligious, careless, godless lot. We see him in this picture becoming religious, going "up into the temple to pray," but it was something new. He had been disdainful of the religion of his fathers, or he would never have been in the business he was in. Only the man who put the getting of money before the religion of his fathers would consent to be a publican.

How often we look at the careless, irreligious crowd, the men and women who seldom or never go to church, who seldom or never pray, who never read the Bible, who have never been baptized and joined the church, and think, "there is no hope for that crowd." Oh, yes, there is! This once utterly irreligious publican is now in Heaven. There are hosts of men

and women in Los Angeles tonight who never darken church doors, who will some day turn around and get to Heaven, if you and I do our duty. I have gone to a lumber town in Wisconsin where there was not a single church, but where there were twenty-two saloons, and have spoken on the streets and in an old saloon, and have seen a lot of these hard, old, irreligious toughs saved, and the former keeper of that very saloon was saved. I have seen a tough old sporting man whose mother before him ran a sporting house in Omaha; he had never been in a Protestant church before in his life; and he started on that very day to spend the afternoon and night gambling, brought into our church in Chicago and saved before he got out. I have had a man call me out of this pulpit to speak to me under that gallery yonder, a man who had been a gambler and crook all his life, and now he wanted to take Christ and could not wait until I had preached my sermon. The irreligious gang are often more hopeful material to work on than the religious gang, and a man may be as bad a heretic as this publican probably was. Yes, he may have been a rank, rampant, raging infidel or agnostic up to the present moment, and then get saved and start for Heaven and eternal glory before this meeting is over.

I have seen a man who was a rank and bitter infidel, who had not been inside a church for twelve years, come into our building and be beautifully saved before he got out. And that man was preaching the Gospel within a year.

One of the brightest converts we had in Kansas City, while I preached there a short time ago, was a very intelligent university man who the first time he came to hear me was an utter agnostic.

I once saw a man who was ninety-two years old and who had not been inside a church for eighty

years, come into a meeting like this, where I was preaching, and go out a saved man.

5. In the fifth place, *this man, who is now in Heaven, was a miserable old skinflint.* Money was his god. He got all he could by hook or by crook, and kept all he got. I admit that a man held in the power of the love of gold, is almost the hardest man there is to save, far harder than a drunkard, a gambler or a harlot. But it can be done.

This bad man who Jesus Christ tells us went to his house justified, and so beyond a doubt got to heaven and is there now, was certainly a tough customer. But he was saved. What did he do that brought him salvation in spite of all that was against him?

1. First of all, *he took his right place before God, he took his place as a sinner.* That is what anyone must do and everyone must do in order to be saved. God's Word is as plain as day about that. God says in a passage already quoted, I John 1:8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is not a man or woman on earth who will ever get to Heaven unless they own up to what God says in this Book, namely, that 'we have all sinned and come short of the glory of God' (Rom. 3:23), and get right down before God and confess that they are poor, miserable, vile, worthless, Hell-deserving sinners. Jesus Christ can save sinners, even the (Continued on page 5)

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Dr. Bob Jones Says:

The measure of our responsibility is the measure of our opportunity. It is my sincere opinion that we have now the greatest opportunity we will probably ever have even if the Lord should tarry to win people, not only in America but in all countries of the world to the Lord Jesus Christ. The fields are white unto harvest. Many of the doors of the mission fields will probably close shortly, and many countries that are now wide open may be behind some kind of an Iron Curtain pretty soon. It is altogether possible that this opportunity we now have to win many thousands of people to the Lord Jesus Christ may be the last opportunity we will have before the Lord Jesus Christ comes again. I have always been careful about saying that the Lord is coming soon. I have said so many times that the word "soon" in God's vocabulary may not be exactly the same as the word "soon" in man's vocabulary. I, however, cannot get away from the feeling now that the stage for the close of this age is being set and that our time is short to take the Gospel of God's saving grace to those who have never heard this Gospel. Some people have said, "I can't understand why Bob Jones University gives 50 per cent of the money raised for the Student Loan Endowment Fund for foreign missions." Well, we have told you why. This is our opportunity to get the Gospel out, and the measure of our responsibility is the measure of our opportunity. We must get the Gospel out. Bob Jones University is training as rapidly as possible almost six hundred young men and young women who are going to the mission fields. In the last few years, we have sent to the foreign mission field about two hundred young people.

We are setting aside now half of the money that is sent to Bob Jones University for the Student Loan Endowment Fund to help train missionary students who are not able to pay their expenses in full while attending Bob Jones University. We are sending 50 cents out of every dollar to the foreign mission field for the direct spread of the Gospel. We are buying tents for Japan. We are plan-

ning to support native evangelistic missionaries who will do nothing but give the Gospel and win people to Christ in Korea. We are spending money for the broadcast of the Gospel in Japan, and we sent a check recently to Formosa to pay for the proclamation of the Gospel daily on three of the leading radio stations in that country. We are pleading with you Christian friends to co-operate with us. We have never rendered a more unselfish service than we are trying to render now. You can help us do this work. You can pray for us and please pray and pray earnestly. Ask your friends to pray. You can also send some money to help carry on this work, and you can ask your friends to send some money. Bob Jones University needs more money for more buildings and more equipment. But we are not in this appeal asking you for money for Bob Jones University. We are asking you for money for the training of missionaries who are not able to pay their expenses in full, and we are asking you for money to spread the Gospel in far-away lands where people have never heard the story of God's saving grace.

Now, if you are a Christian, you ought to be a praying Christian. Pray for us that we may be faithful to the trust God has given us and that we may follow the leadership of God. If you have some of God's money, whether it is a large amount or small amount, it is your Christian duty to invest this money so it will pay the best dividends for time and for eternity. I am sure you can find no other opportunity to invest your money where it will do more good (if as much good) as the money you invest in the work of training good sound, orthodox, soul-winning missionaries and in spreading the Gospel of God's saving grace in pagan and heathen lands. I feel confident you are going to respond to this appeal; so I am thanking you in advance. God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Saved Without Virgin Birth?

(Continued from page 1)

ease of a wise doctor, and yet with the technical specifics which indicate at every point that Jesus Christ was born without the aid of man. We will note very carefully that always Joseph is referred to separately as being with the mother of Jesus, and that Mary was utterly astonished that she should bring to birth a child without the usual procedure of natural conception. In fact, we have throughout the entire Gospel writings of the Holy Spirit no reference which would indicate at any point that Joseph or any other man was involved in the birth of the Lord Jesus, but that it actually happened according to Luke 1, verse 35.

In the holy days of the Christmas season, men are constantly driven back to the fact surrounding the virgin birth of the Lord Jesus Christ. It is then that the tinsel and the baubles of commercialized Christianity shine with a faded light beneath the glow of a star which indicated a supernatural birth of a supernatural Saviour, who must be recognized and who must be personally accepted as God's virgin-born Son in the flesh in order that man might be saved. However, it is passing strange that so few people in this twentieth century realize the significance of the blessed virgin birth of our wonderful Christ.

On a speeding train the other day, at luncheon, a dignified gentleman told me a most interesting story when he found that I also was a believer in Jesus Christ. His mother had been standing in front of a plate glass window of a beautiful department store in Oregon, when she heard two women talking to each other about the manger picture depicting the birth of the Christ-child and the decorations of Christmas in the window. The most ignorant of the two, in a loud, squeaking voice, said, "I suppose those religious fanatics are going to try to cram Christianity into Christmas now and spoil all of our fun." It is quite unthinkable that a mature woman could live in our land and not know that the very virgin birth of our Christ is the only excuse for giving gifts or having joy.

But to come directly to the point. Is it necessary for a person to accept by pure faith the virgin birth of the Lord Jesus Christ in order to be saved?

A collegiate friend of mine said,

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"Merv, I can accept all of the rest of the teachings that you preach, but I cannot accept the virgin birth. It seems to me a biological impossibility, and I think I can be just as good a Christian as you without it."

My answer, of course, was immediate and quite dogmatic. (There need be no apology for dogmatism when it is based on an unalterable fact from the Word of God.) I said, "It is impossible for a person to be a Christian in any real sense of the word, unless that person accepts the entire fact of the virgin birth of Jesus Christ. For if Christ were not virgin born, He must have had a human father. It could not have been Joseph, because he verily was ready to stone his betrothed virgin for her failure, when God stayed his hand by the revelation that she had 'known' no man. In fact, had Jesus been born out of wedlock, as an illegitimate child, surely He would not be the Saviour of the world; and although there should be no shame cast upon a child born out of wedlock, but rather a reprimanding challenge to the responsible parents, even so surely God's Christ for the salvation of the world was not an illegitimate child. And even though He were a full-born child of recognized parents, one man could die only for one man. He must be the Son of God who shall die for the entire world. He could not carry in His bloodstream the sins, the in-corrupibility of man. He must be 'that holy thing' created in the womb of a virgin called Mary, and brought forth in the flesh, so that we might see Him, know Him and believe on Him.

Joseph could have put away privately this young woman to whom he was betrothed; but the husband of Mary was convinced that although he was not involved, no other man was involved either.

And is it such an impossibility that God could use a woman's body and needed not that of a man, when in the very beginnings He made a man without a father or a mother, and later made a woman with only a rib from the side of that man? The miracle of the virgin birth surely can be accepted if the creation account is accepted. Further, the virgin birth must be accepted—your faith.

From the very writings of the Old Testament which predicted again and again that "the seed of the woman" would bring salvation to the world, and by the matching accounts of the four Gospels which from all four viewpoints present Him as more than an ordinary man, He is not merely a Jesus, or as a Jewish father might call him, a Joshua, in the New Testament; but rather He is the Lord Jesus Christ. And the Bible finally states that there are two prerequisites for salvation. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

These are the two primal and basal prerequisites for salvation: (1) "That if thou shalt confess with thy mouth that Jesus is Lord," which involves the very fact that He must be virgin born, pre-existent with God, co-creator with the Father in the beginning, the predicted seed of the woman, and to consummate the glorious plan—the child of a miracle birth! This we must believe in order to be saved. (2) If thou shalt "believe in thine heart that God hath raised him from the dead," which involves the faith to believe that Christ was corporeally lifted from the grave and later touched physically by a doubting Thomas who cried, "My Lord and my God." This must be believed for salvation. These two, then—first, the virgin birth, second, the bodily resurrection—are involved as pre-

requisites before God can say, "Thou shalt be saved."

He adds so nicely and carefully, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). That man who refuses to confess Christ as the virgin-born Lord and refuses to accept in the deep of his heart that Christ is risen from the dead and remains alive at the right hand of God—that man is involved in the doubt which keeps him from the promise of God for real salvation.

In this holiday season, we ought to remind ourselves without argumentation but with the careful presentation of Dr. Luke in regard to the birth of our blessed Saviour, that this is the way unto everlasting hope and life.

Put Christ back into the Christmas of your heart and know the peace which passeth all understanding. Remember that Christ is the "bright and morning star"; that Christ is "the theme of our song"; that Christ is the "peace on earth" the angels heralded, and that even the symbol of the tree must remind us that "on one the Prince of Glory died that we might live for ever."

In the past few years I have personally consulted with literally hundreds, and quite assuredly thousands who, as religious worshippers regularly attending the church of their choice, had never found real assurance of soul in regard to salvation. Again and again I have brought them to the place of Calvary and the place of Bethlehem, for if it had not been for Calvary, God never would have arranged a Bethlehem. And we must accept the virgin birth at Bethlehem before we can know the atonement of Calvary and understand the miracle of the resurrection. So often people take for granted that the routine dependence upon the services of the church are sufficient to bring about everlasting hope when God demands of the individual soul the deep throbbing faith in the very virgin birth, the death, the resurrection, the ascension, the eternal living of Jesus Christ the righteous.

So often a man has said to me, "I cannot seem to make myself believe. Faith is such a great intangible, I don't seem to get my hands around it. I can't understand it."

Of late I have been answering by explaining that every man who has ever driven an automobile sixty miles an hour over a hill on a country highway has done so by faith in a man he has never seen who is travelling in the opposite direction over the same hill on the right side of the road. By faith we go over each hill of life, believing in irresponsible men, oftentimes even drunken men whom we have not seen. We ascend staircases whose carpenters we do not know. We live in buildings whose architects we have never seen. We cross the country by plane through a long night trip, and sometimes even an ocean, without ever viewing once the pilot of that plane. By faith we enter an elevator, sit on a chair, ride a train, fly the sky, eat a meal prepared in a restaurant whose chef is utterly unknown to us.

We actually live every moment of our life BY FAITH! Is it then so impossible to believe by faith the virgin birth of Jesus Christ when we have God's Word for it? Is it then so impossible to accept the divinely-inspired word of a successful practicing physician such as Dr. Luke? Is it then so impossible to receive the Bible testimony of Joseph, that he was not the father, and note the surprise of Mary who became a mother against the ordinary principles of pro-creation?

In the light of modern medical discoveries, in the light of nuclear fission, in the light of the amazing antibiotics, are we going to suddenly turn our backs on God's way simply because we do not understand it? or shall we accept by faith for our eternal protection the virgin birth of Jesus Christ in these high and holy days, and walk by faith from Bethlehem to the foot of the cross, and at Calvary find peace that passeth all understanding in the midst of a war-torn world? This is the delightful dogmatism of our blessed assurance—faith in the virgin-born Christ of God!

A Good Man Who Went to Hell

(Continued from page 4)

worst; but He cannot save anyone but sinners, and sinners who confess fully and frankly that they are sinners. Some of you here tonight will spend eternity in Hell for that very reason, just because you won't own up that you are sinners. You know you are—but you won't admit it; you seek to conceal it; or excuse it or palliate it. And before you get through you have tried to make out that you are a pretty good sort after all. Listen! You are bound straight for Hell. You are taking the shortest and swiftest cut to that awful place.

2. In the second place, *this man asked for mercy*. He saw there was only one hope for him and that was in the unmerited favor of God. Any man can be saved by grace. No one can be saved in any other way.

3. In the third place, *this man recognized that there was no mercy to be had except on the ground of shed blood*. That comes out in the literal translation of the word translated, "be merciful." Literally translated, it means, "be propitiated." Listen, friends, very carefully right now: There is no salvation or pardon to be had by anybody except on the ground of the shed blood, the atoning blood of Jesus Christ. Listen to what God says, "Without shedding of blood there is no remission" (Heb. 9:22). Listen again, "All have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God set forth to be a propitiation through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God" (Rom. 3:23-25). Listen again, "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13, R.V.). There is pardon, complete pardon, for the vilest sinner that ever walked this earth, on the ground of the shed blood of Jesus Christ: there is no pardon for anyone on earth in any other way. I was vile enough, God knows—so vile as God and I alone know, but my sins are all forgiven. They are all blotted out. Thank God, I know that. If I should die tonight I would be in Heaven before you were sure I was dead; but it is only on the ground of the shed blood of Jesus Christ. Nobody will ever get to Heaven on any other ground. Our Lord Jesus Himself says, in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father but by me." The Unitarian denies

the atoning blood and he will not and cannot get to Heaven until he changes his position on that matter. The Christian Scientist denies the atoning blood, and not a Christian Scientist can get to Heaven until he gives up that damning error. It is true, many call themselves Christian Scientists who are not really so; and they do not realize that Mrs. Eddy denied and sneered at the atoning blood, but she did; and a real "Christian Scientist" cannot get to Heaven until he recognizes his error at that point. Many of our professedly orthodox people in these days deny the atoning blood, and not one of them will get to Heaven until they give up that damning error. There is a way to Heaven open to the vilest sinner that ever walked this earth, if he will simply recognize the fact he is a sinner and accept God's testimony about Jesus Christ and His atoning blood, and trust God to forgive him on the ground of the shed blood of Jesus Christ. Not one man or woman on earth can be saved in any other way.

There are a great number of you here tonight who are trusting in the very same things that landed the Pharisee of our text in Hell; and unless you stop trusting in these things, you will soon land there too. You are neglecting to do what the Pharisee neglected to do, and you will wind up where he has already wound up, unless you change your tactics pretty quickly. But listen! The door of Heaven stands open tonight to anyone here who will do what the publican did.

First: Take your place as a sinner before God.

Second: Cry to God for mercy.

Third: Recognize that there is no mercy to be had except on the ground of the shed blood of Jesus Christ.

Fourth: Believe tonight God's testimony about that blood, that by the shedding of Christ's blood, your sins were all atoned for, and trust God to forgive you and save you tonight, because Jesus Christ died in your place. Do that, and you are sure to get to Heaven. Who will do it right now?

Every one in this audience tonight will leave this building "justified" or unjustified, on the direct road to Heaven or on the direct road to Hell. It depends entirely upon whether you do what the Pharisee, the good man who went to Hell, did, or what the publican, the bad man who went to Heaven, did. It is for each one of you to decide for yourself which you will do. How will you decide?

Probable Sons

(Continued from page 2)

company, and at last he came to London, and he was an omnibus man there, and then a cabman, and then he drank too much beer, and his money all went away, and he was ashamed of himself, and so he wouldn't write home, and then he smashed his cab against the lamp-post, and then he drank too much again.

"I don't think you need tell me any more of his misdoings," said Sir Edward, drily.

"But, you see, he had to get very bad before he got good, because he was a prodigal son. And he is sorry now. He said he never would have come home until he was a good man, only one day he listened to a man preaching a sermon in the middle of a street on a Sunday night, and he felt uncomfortable, and then he was spoken to after by—now guess, uncle, who do you think?"

Sir Edward could not guess, so Milly went on triumphantly: "Why, it was my Jack, and he began to talk to him, and told him he was like him once, and he said he was looking out for a Tommy Maxwell. Now wasn't that wonderful, when it was Tommy himself he spoke to! Well, Tommy said he hadn't the face to go home till he was better, but Jack told him not to wait a day longer, for his father and mother were waiting for him; but the strange

thing was that even then Tommy waited a whole two weeks before he made up his mind to come. Now don't you think he was foolish, uncle?"

"Very foolish."

"I couldn't quite understand it, but nurse says there are lots of people like that, waiting to make themselves better, instead of running home just as they are. She says some of God's prodigal sons do that; do you think many do, uncle?"

"I daresay."

"And Tommy said, though he wanted to see his home again dreadfully, he had a great fight with himself to come at all. I didn't know prodigal sons found it so difficult—the one in the Bible didn't, not when he once made up his mind. Well, and so Tommy got out at the station—I'm sorry he came by train, but Jack's uncle paid for his ticket—I would rather he had run the whole way."

"Why would you?" asked Sir Edward, with a smile.

"I think it would have been more proper if he had," said the child slowly, her head a little on one side, as she gazed thoughtfully into the fire. "I always run or walk the whole way when I play the prodigal son. I begin rather slowly, because it looks a

(Continued on page 6)

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Jonah Preaching from the Presence of the Lord

Probable Sons

(Continued from page 5)

long way off, but when I come near I hurry. I'm wanting to be there when I see my home. The prodigal son didn't have a train in the Bible, and I think Tommy might have tried to do without it."

The tone of reproach at the end of her speech was too much for her uncle's gravity, and he laughed aloud.

"I am afraid Tommy has sadly disappointed you. Did he take a cab from the station?"

"No, he didn't do that. He got home in the afternoon, and Maxwell was cleaning his gun on the doorstep, when he saw a shadow, and he looked up and there he was! Oh! I should like to have been there, but I'm sorry to say Maxwell didn't fall on his neck and kiss him. I asked Tommy very carefully about it, and he said he took hold of both his hands and squeezed them tight, and he gave a shout, and Mrs. Maxwell was doing her washing in the back yard, and she heard it, and she shook all over so that she could hardly walk. She cried so much when she saw Tommy that Maxwell had to pat her on the back and give her a glass of water; and Tommy he sat down on the little seat inside the porch, and he said—these were his very words, uncle—'I ain't fit to come home, father. I'm a disgrace to your name,' and Mrs. Maxwell—Tommy told me—she just took his head between her two hands, and drew it to rest on her shoulder, and then she bent down and kissed him all over and she said:—

"My boy, who should you come to when you are in disgrace and trouble but your own father and mother?"

"Tommy said, when he told me this, 'It fair broke my heart, miss,' and then he gave a great sob, and I began to cry, and then Mrs. Maxwell came up, and her hands were all floury, for she was making an apple pudding, and she cried too, and then we all cried together—at least, Tommy turned his head away and pretended he didn't, but I saw he did."

Milly paused for breath, and her eyes looked wistfully into the glowing coals before her.

"I didn't know prodigal sons were sad when they came back, but Tommy seemed so sad that he made me sad too. Why do you think Tommy cried, uncle?"

Sir Edward did not reply. He was gazing dreamily into the fire, and something of the wistfulness in his little niece's face seemed to be reflected in his. He gave a start after a moment's silence. "Eh, child? What are you saying? Have you finished your story?"

"Why, no, uncle, not nearly. Are you tired? Nurse said I must not tire you too much."

Sir Edward laughed, but it was not a happy laugh.

"Oh, finish your story by all means, little woman," he said, and Milly continued:—

"We all cheered up when Mrs. Maxwell asked me if I'd like to stay to dinner. I asked if it was the feast, and she laughed and said, 'Yes.' She had a roast leg of pork in the oven, with some stuffing and apple sauce, and, uncle, it was lovely! Maxwell came in just in time, and he looked so happy, and then we all sat down to dinner, but I asked Maxwell to say first before we began: 'Let us eat, and be merry, for this my son was dead, and is alive again, he was lost, and is found.' He folded his hands and said it like grace, and Mrs. Maxwell said 'Amen' when he had finished, and wiped her eyes with her apron. I told them we must all be very merry, but Tommy wasn't, I'm afraid. He kept looking first at Mrs. Maxwell and then all round the kitchen, and then at Maxwell, and then he sighed very big sighs. He said he couldn't believe he was at home, but he told me, when I asked him quietly afterwards, that he was really very happy, he only sighed and looked sad because he thought how foolish he had been to stay away so long. I was very sorry for one thing about him, uncle. He wasn't in his best clothes. They were all too small for him, and the slippers wouldn't fit him, but Maxwell says he will buy him some new ones to-mor-

row. And Tommy told me he wouldn't wear a ring if he had one. He asked me why he should, so I told him about the prodigal son in the Bible—he seemed to like hearing about it, and said he thought he was very like him. And then I asked about the music and dancing. I wanted to have that, but we couldn't manage it. Mrs. Maxwell said we had music in our hearts; how can we have that, uncle? I didn't hear any in mine, for I kept silent and listened for it."

"I expect she meant you were so happy that you did not want any music to make you happier."

"I was very happy. Oh, Uncle Edward, why won't all the prodigal sons go home? I can't think why they like staying away. It is so lovely to think of Tommy now! And every one would be just as happy wouldn't they?"

"I don't think all young men have such fond parents as your friend Tommy has," said Sir Edward gravely.

"Haven't they? Well, God's prodigal sons couldn't have a nicer father. I lie and think of them when I'm in bed sometimes, and I talk to God about them. I was so glad when Jack went back to Him. I think it is worst of all to stay a long way off from God, because He does love them so. I wonder if it is that they don't know whether God will take them back. Tommy seemed half afraid till he came, that his father would be angry with him. I should like to see a prodigal son running back into God's arms so much! But I suppose he does it very quietly, and only the angels look down and see it!"

"And what is this young scapegrace going to do now? Live on his father and mother, or is he going to try and do some honest work?"

Sir Edward's tone was rather impatient. Milly looked up surprised.

"Do you mean Tommy, uncle? Are you angry with him? He told me he was going to look for work directly, and Maxwell is coming up to speak to you about him to-morrow."

"Ah! I daresay—wants him to take the place of under-keeper, I suppose," and Sir Edward gave a little grunt of dissatisfaction at the thought.

CHAPTER IX.

"A Little Child Shall Lead Them."

When Sir Edward retired to his room that night, he paced up and down for some time in front of his little niece's picture that she had given him. His brow was knitted, and he was thinking deeply.

"I am longing to have peace," he muttered. "Why cannot I make up my mind to seek it! 'I will arise'—ay, easy to say; it's a hard and bitter thing for a backslider to retrace his steps. How the child stabs me sometimes, and how little she knows my past!"

He stopped and gazed at the picture. "And the Lord Himself used this as an illustration. I could not want anything stronger."

A deep-drawn sigh followed, then a heartfelt cry rose to heaven.

"May God have mercy on me, and bring me back, for I can't bring myself!"

The next morning Sir Edward had an interview with his keeper, who brought his son up with him, and as the tall, broad-shouldered young fellow stood before the squire, and in earnest, humble tones asked if he could be given a chance of redeeming his character by being employed on the estate, Sir Edward's severity relaxed, and after a long conversation with him he promised he would give him a trial.

He smiled grimly to himself as father and son left him with warm expressions of gratitude.

"So that is the child's hero! One whose example I might well follow. He has had the courage at least to take the step from which I am still shrinking. Why should I fear that my welcome home would be less full of love and forgiveness than his?"

It was Christmas eve, a wild



"Oh nurse! Goliath is screaming and cracking so!"

and stormy day. The wind raged ceaselessly round the old house, howling down the chimneys, and beating the branches of the trees outside against the window panes.

Milly had been very busy for some hours helping Ford to decorate the hall and rooms with holly and evergreen, though Ford would every now and then pause in his work, saying:

"There, Miss Milly, I'm sure we're overdoing it. If the house was full of company now, I would take a pride in it, but I don't believe the master will notice whether it's done or not. It seems to me as he is getting more and more shut up into himself lately. Christmas is a dull time with us."

All was finished at last, and Milly went up to the nursery and stood at the window, her bright brown eyes eagerly scanning and taking note of every object out of doors.

"It's a perfect hurricane," said nurse, presently, as she sat with her work in a comfortable chair by the fire. "If we feel inland like this, what must it be at sea!"

"I should like to be on the sea," said Milly. "I love the wind, but I think it is getting a little bit too rough this afternoon. I'm rather afraid it will hurt the little trees. Ford said if I went out I should be blown away. Do you think, nurse, if the wind was very, very strong it would ever be able to blow me up to heaven?"

"I am afraid not," said nurse, gravely, "and I don't think we could spare you, my dear. You would not like to leave this world yet awhile."

"Sometimes I think I should, and sometimes I think I shouldn't. I think I should like to be blown up to spend a day there, and then come back again. Oh, nurse, Goliath is screaming and cracking so! I wish the wind would knock him over, he is a horrid old tree. I always think he is making faces at me when I run past him. Wouldn't it be nice to see him blown down?"

"You mustn't wish that," said nurse getting up from her chair and moving towards the door; "it's a dangerous thing for an old tree to be blown down. Now I am going downstairs for a short time, so be a good child and don't get into mischief while I am away."

Milly remained at the window for some minutes after nurse's departure, then her quick eyes noticed a poor wretched little kitten mewing pitifully as she vainly tried to shelter herself from the violent blasts by crouching close to a tree.

In an instant, without thought of consequences, the child darted to the nursery door and down the broad oak staircase.

"Poor pussy, I will run and fetch her in. I expect she has run away from the kitchen."

Sir Edward was writing at his study table, when an unusually violent gust of wind caused him to raise his eyes and glance out of the window. There, to his amazement, he saw, under the old oak tree on the lawn, his little niece her golden brown curls flying as she battled with the elements, and struggled vainly to stoop and take the kitten in her arms.

He started up from his seat, but as he did so a blast that shook the house swept by; there was an awful cracking, then a crash, and, to his horror, a huge limb of the old oak came with an awful thud upon the very spot where his little niece was standing.

"My God, save her!" was his agonized cry, as he saw at the same moment the little figure stagger and fall. Then, forgetting his weakness and lack of physical

strength, he dashed out of the house, and in another instant was standing over her.

His first feeling was one of intense thankfulness to find that the branch in falling could have only slightly grazed her, as she was lying on the ground untouched by it; but as he raised the motionless figure, and noted a red mark on her forehead which was swelling rapidly, his heart sank within him. It did not take him long to carry her into her house, and he was met at the door by nurse, who wisely wasted no time in useless lamentation, but set to work at once to restore animation to her little charge. Her efforts were successful. Milly was only slightly stunned, but it had been a miraculous escape, and had the blow been an inch nearer her temple it might have been fatal. As it was the child was more frightened than hurt, and when a little time after her uncle took her in his arms with unwonted tenderness, she clung to him and burst into passionate sobs.

"Take care of me, uncle! That nasty old Goliath! He tried to kill me, he did! I saw him coming on the top of me. God only just saved me in time, didn't He?"

When the bruise had been bathed and dressed by nurse, Sir Edward still kept her on his knee, and after nurse had left the room, and the child rested her little head on his shoulder in a very subdued frame of mind, he did what he had never done yet—stooped over her and kissed her, saying:

"You have been very near death this afternoon, little one, and I could ill have spared you."

Milly raised her large dark eyes to his.

"If I had died I should have gone straight up to God, shouldn't I?"

"Yes, you would."

"I should have liked that. I suppose He doesn't want me yet, or He would have sent for me."

When she came down to her uncle that evening she raised a very sad little face to his from the opposite side of the table.

"Uncle Edward, have you heard who Goliath really did kill?"

"Do you mean the tree that came on you? No one else was hurt, I hope?" and Sir Edward's tone was a little anxious.

"She was killed dead—quite dead and mangled, nurse said. It was the poor little kitten, uncle, that I ran out to fetch."

The brown eyes were swimming with tears, and Milly could not understand the smile that came to Sir Edward's lips.

"Only a kitten. Well, it was sad, I daresay, but there are plenty of kittens about the place."

"But, uncle, I've been thinking so much about this one. Ford says she had run away from the stable. I expect she was going to be a prodigal kitten, perhaps, and now she'll never run away any more. It's so sad about her, and I think why it is sad is because nobody cares, not even nurse. She said she would rather it had been kitty than me. Poor little kitty, her mother will be missing her so to-night! Do you think, uncle, the wind or Goliath killed her? I think it was Goliath. I just looked

out of my window on the stairs before I came down. The wind has stopped now, and the trees seemed to be crying and sobbing together. I'm sure they were sorry for kitty. I think they were tired out themselves, too, they have been so knocked about today. I wish so much I had been just in time to save the dear little kitten."

"We will not talk about her any more," said Sir Edward cheerfully. "Have you seen Tom Maxwell lately?"

Milly's little tongue was only too ready to talk of him.

"He helped nurse and me to get some holly in the wood yesterday. I have nice talks with him often. He says he is very happy, and this will be the best Christmas he has spent in his life. Uncle, I want to ask you something. I've been thinking of it a great deal to-day, only since I was knocked down this afternoon I've had such a pain in my head I left off thinking. But I've just remembered it now. You see it is really Jesus Christ's birthday to-morrow, and I was thinking I've been getting presents for every one in the house but Him. Nurse has been helping me with some of them. I've made nurse a kettleholder, and cook a needle-book, and I've bought a penknife for Ford, and a thimble for Sarah, and some handkerchiefs for Maxwell and Mrs. Maxwell, and some woolen gloves for Tommy. And I've nothing—no nothing for Him. If I only knew something He would like."

She paused, and a soft wistfulness came into her eyes.

"I was thinking," she went on, "that perhaps I could put my present for Him outside the nursery window on the ledge. And then when we are all in bed, and it is very quiet, I expect He might send an angel to bring it up to Him. I think He might do that, because He knows how much I want to give Him something. But then I don't know what to give Him. Could you tell me, uncle?"

"I think," said Sir Edward, gravely, "the only way you can give Him a Christmas present is to give something to the poor. He would rather have that. I will give you this to put in the plate to-morrow in church."

And Sir Edward put his hand in his pocket, and rolled a coin across the table to his little niece. But Milly was not satisfied.

"This is your present," she said, doubtfully. "What will you give Him this Christmas besides? Is money the only thing you can give Him, uncle?"

Sir Edward pushed back his chair and rose from the table. His feelings were almost getting beyond his control. With the one subject that was now always foremost in his thoughts, the child's question rang again in his ears. "Is money the only thing you can give Him, uncle?" And like a flash of light came a reply:

"No, I can give myself back to Him, my soul and body, that have now been so long in the keeping of His enemy."

After a few minutes' silence he said, in a strangely quiet voice:

"Come, little one, it is bedtime; say 'Good-night,' and run up to nurse!"

(Continued on page 7)

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Probable Sons

(Continued from page 6)

Milly came up to him, and as he stood with his back to the fire warming his hands, she took hold of the ends of his coat in her little hands, and, looking up at him, said:

"Uncle Edward, you gave me a kiss like a father might have done this afternoon. Would you mind very much giving me another?"

Sir Edward looked down at the sweet little face raised so coaxingly to his, and then took her up in his arms; but after he had given her the desired kiss he said, with some effort,—

"I want you to do something to-night, little one. When you say your prayers, ask that one of God's prodigal sons may be brought back this Christmas time. It is one who wants to return. Will you pray for him?"

"Yes, uncle," replied the child,



"Is money the only thing you can give him, Uncle?"

softly. "And will you tell me his name?"

"No, I cannot do that."

Something in his face made his little niece refrain from asking further questions. She left him a moment later and Sir Edward went to the smoking-room and seated himself in a chair by the fire. The chimes of the village church were ringing out merrily, and presently outside in the avenue a little company of carol singers were singing the sweet old Christmas truths that none can hear untouched.

"Glory to God in the highest, and on earth peace, good will toward men"

A sense of the love of God seemed to surround his soul, and this verse came into his mind as he mused,—

"I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

Could he not trace in the events of the last few months the hand of a loving Father gently calling His wanderer home? Stricken down himself, placed on a sick bed for reflection, brought to the edge of the valley of the shadow of death, and then tenderly restored to life and health; the gentle voice and life of a little child pleading with him day by day, and that life having so lately been miraculously preserved from a great danger—all this filled his heart with the realization of the mercy and loving-kindness of God; and when again the past came up before him, and the tempter drew near again with the old refrain, "You have wandered too long, you have hardened your heart, and God has shut his ear to your cry!" Sir Edward, by the help and power of the Divine Spirit, was able to look up, and say from the depths of his heart,—

"Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son."

They were sitting in the study the next afternoon, the child upon his knee, when Sir Edward said suddenly,—

"Do you know that I have received a letter to-day about you?"

"Who from?" asked Milly, with interest.

"From my sister, your aunt, in Australia. I wrote to her when you came, and she wants to have you out there, and bring you up among her own children. She says a friend of hers will take charge of you and take you to her next month. I must talk to nurse about it."

The little hands clutched hold of his coat sleeve tightly, but not a word did Milly say. Sir Edward noted a slight quivering of the lips, and a piteous gleam in the soft brown eyes. He waited in silence for a moment, then said cheerfully,—

"Won't you be glad to have a lot of boys and girls to play with, instead of staying here with a lonely old man?"

Nearly Over

(Continued from page 1)

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Still the child said nothing; but suddenly down went the curly head upon his arm, and the tears came thick and fast.

Sir Edward raised the little face to his,—

"We must not have tears on Christmas Day," he said. "What is the matter, don't you want to go?"

"I suppose I must," sobbed Milly. "Ford told nurse the day I came that you hated children. I've always been thinking of it, but you have been so kind to me that I thought perhaps he had made a little mistake. Miss Kent didn't want me, and now you don't want me, and perhaps my aunt won't want me when I get there. I wish God wanted me, but I'm afraid He doesn't. Nurse says she thinks He wants me to work for Him when I grow up. I think—I think I'm rather like the little kitten yesterday, that nobody was sorry for when she died. You said there were plenty more kittens, didn't you?"

"I don't think there are plenty of small Millicents in this world," and Sir Edward's voice was husky. "Now listen, little woman. I have been thinking over the matter, and have decided this afternoon to keep you with me. I find I do want you after all, and cannot afford to lose you. Supposing we dry these tears, and talk about something else."

And as the little arms were thrown round his neck, and a face full of smiles and tears like an April shower was lifted to his, the "confirmed old bachelor" took to his heart the little maiden whose very existence had so annoyed and distressed him only a few months before.

"Uncle Edward," she said, a little time after, "do you know if that prodigal son you told me about last night has come back to God?"

Sir Edward was silent for a minute, then very gravely and solemnly he said:

"I think he has, little one. It has been a very happy Christmas Day to him, and you must pray now that he may not be ashamed to own his Lord, who has so mercifully brought him back through the instrumentality of one of His lambs."

The end.

(From the Moody Colportage book, "PROBABLE SONS," by Amy LeFevre. Price 35c. Paperbound, 124 pages, order from Sword of the Lord Publishers, Wheaton, Illinois.)

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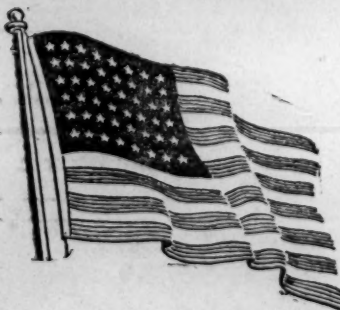
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Pressing Toward The Mark

(Continued from page 1)

I can imagine that there were those who tried to persuade Paul against his high calling. "But, Paul, if you do that, you will have to 'prove' yourself 'as a minister of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers and yet true, as unknown and yet well known, as chastened and not killed, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things." Paul, it will be hard."

"This one thing I do."

"But, Paul, they will cast you into prison."

"I am in prison now. This one thing I do."

"They will beat you with rods."

"I have been beaten with rods many times. This one thing I do."

"They will stone you, Paul."

"Yes, I know; I have been stoned before. This one thing I do."

"But, Paul, they will cut off your head some day."

"This one thing I do."

Oh, how the Church of Jesus needs to concentrate on the goal and purpose for which we have been called! The Lord Jesus Christ set His face like a flint to go to Jerusalem and nothing could turn Him aside.

"Daniel purposed [that is, vehemently determined] in his heart that he would not defile himself" (Dan. 1:8).

Caleb's Tenacity

The name "Caleb" in Hebrew means "dog." I have often thought that Caleb, the son of Jephunneh, must have been named for a bull dog, or a fox hound. A bulldog is known for his tenacity in a fight, and a fox hound is known for his perseverance in the chase. A fox hound will chase a fox all night long and though his feet may be cut on the rocks until they are torn and bloody, he will not stop until he has caught his prey or been eluded by the wily fox.

Caleb had faith in God and believed that God's people could overthrow the sons of Anak. Although the ten faithless spies convinced the children of Israel that they were helpless before these giants, Caleb refused to acquiesce. Forty-five years later when the children of Israel had entered the promised land under the leadership of Joshua, Caleb was eighty-five years old, yet he still had unshakable confidence that with the help of God he could drive out the Anakims.

"Give Me This Mountain"

When Joshua was dividing the land among the tribes of Israel, in behalf of the tribe of Judah, Caleb asked for the hill country. He did not ask for a plain or a valley. He said, "Give me this mountain." It was in that mountain country the Anakims dwelt. Caleb said to Joshua, "Thou hearest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh. 14:12). Joshua granted this request and Caleb drove out the sons of Anak, and there in that hill country the tribe of Judah flourished; and there was Bethlehem, the City of David, the City of the Christ child, and there was Jerusalem, where Jehovah placed His name.

"This one thing I do." In the race of life do not falter when the track is rough and the goal is far away. The goal is there; you will reach it some day. On the voyage of life when the storms rage and the winds rip the sails to shreds, it will not help your plight to go overboard. Remember Him who walked on the stormy waves. Sail on! Some day you will reach your haven. Be patient and press on toward the mark.

Forgetting the Past

In his resolution Paul said, "Forgetting those things which are behind . . . I press toward the mark." We, too, need to forget those things which are behind. At the beginning of the new year, we need to forget many things. Often we need to forget victories and remember only the God who gave us victory. There are Christians who live altogether in the past. It is wonderful to have experiences of victory and triumph which we recount for the blessing of others, and to cheer our own hearts on to greater achievements; but let us not dwell on these things so that we are content to accept the blessings of the past as a substitute for blessings we could have today.

All of us have pleasant and beautiful memories of the past which we wish to keep forever, but we must never dwell on them to the extent that they interfere with what God would have us do in the present.

Forget Failure

Often we need to forget the failures of the past and take courage through faith in Him who is able to keep us from future failure. With some it is sin and the wicked associations of the past they need to forget. I have known Christians to backslide because they were continually looking back and thinking of the sins they committed before they were converted.

Of course, there is a sense in which we do not forget completely the things of the past. Paul was speaking in a phenomenal sense. He gave us the picture of a man pressing toward a mark. The runner cannot afford to let that which is behind so attract him that his running is impeded. Jesus gave us this principle when He said that a man who put his hand to the plow and looked back was not fit for the kingdom. A man cannot plow very well looking back into some other field. Many spiritual races have been lost because the runners have not only looked back but have also turned around and gone back.

Past Record Made

"Oh," someone says, "I would like to start over again. I would like to forget the hindrances of past and present, but it is too late to start over." No, it is not too late, my friend. Of course, it is too late to turn the past into success. Pilate said, "What I have written, I have written." The record has been made. It is too late to lock the stable after the steed is stolen. You need not pray, "Lord, help this not to have happened." I heard a man praying that one night, but it was all in vain. Occasionally I hear someone pray, "Lord, grant that we have all come here with no other purpose but to worship thee in Spirit and in truth." The sentiment of that prayer is good, but it is too late to change the past. The people had already come for whatever purposes they had come.

God may overrule mistakes and blot out sins, but it is too late to fix the past as far as Christian service is concerned. You make some amends by faithful service in the future.

Come to Jesus

If your past life is blurred and stained with sin, you can get that fixed. Come to Jesus; He will fix it. God will forget the past. He will remember your sins against you no more forever if you will trust His Son. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

*I wish there were some wonderful place
Called the land of Beginning Again
Where all our mistakes and all
our heartaches
And all our poor, selfish Grief
Could be dropped, like a shabby
old coat at the door,
And never put on again.*

*I wish we could come on it all
unaware,
Like the hunter who finds a lost
trail,
And I wish that the one whom
our blindness had done
The greatest injustice of all
Could be at the gates like an old
friend that waits
For the comrade he's gladdest to
hail.*

*We would find all the things we
intended to do
But forgot, and remembered too
late,
Like praises unspoken, like prom-
ises broken,
And all the thousand and one
Little duties neglected that might
have perfected
The day for one less fortunate.*

*It wouldn't be possible not to be
kind
In the land of Beginning Again;
And the ones we misjudged and
the ones whom we grudged
Their moments of victory here,
Would find in the grasp of our
loving handclasp
More than penitent lips could ex-
plain.*

*For what had been hardest we'd
know had been best,
And what had seemed loss would
be gain;
For there isn't a sting that will
not take wing
When we've faced it and laughed
it away.
And I think that the laughter is
most what we're after
In the land of Beginning Again.*

*So I wish that there were some
wonderful place
Called the land of Beginning Again.
Where all our mistakes and all
our heartaches
And all of our poor, selfish grief
Could be dropped like a shabby
old coat, at the door
And never put on again.*

Thank God, there is a land of beginning again! It is entered at a place called Calvary, a place where Jesus Christ took all of your sins upon Himself and died for you, a place where by simple faith in Him you may receive a new life and become a new creature.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

In the beginning of this New Year nothing could be finer for those of you who know not Christ than for you to receive this glorious new life. Without the miracle of salvation you cannot permanently forget "that which is behind."

Forget With Forgiveness

Although you may temporarily put it out of mind, the spectre of the past like a "craven, ghastly grim and ancient Raven" will perch above your chamber door! Edgar Allen Poe cried out to the ghastly bird which sat typifying the memory of his sins and sorrows and disappointments, "Take thy beak from out my heart, and take thy form from off my door!"

*"And the Raven, never flitting,
still is sitting, still is sitting
On the pallid bust of Pallas just
above my chamber door;*

*And his eyes have all the seeming
of a demon's that is dreaming,
And the lamp-light o'er him
streaming throws his shadow on
the floor;*

*And my soul from out that shadow
that lies floating on the floor
shall be lifted—nevermore!"*

It is not enough to simply put these things temporarily out of mind. You cannot afford to forget your sins until God forgets them. Confess them to God and in the name of Jesus be done with them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). He will remember them against us no more forever.

Look to the Future

With those things which are behind forgiven and forgotten, look to the future and to "the mark for the prize of the high calling of God." For the Christian who

has failed in Christian service and in his Christian life, the past cannot be recalled and the record is marred, but there is forgiveness and cleansing. And for the future there is the strength of the omnipotent Saviour. So, Friend, forget the past and reach forward "unto those things which are before." Keep the forward look! Someone has said that if we face the light, the shadow will always fall behind us.

Among the things which lie before for the child of God are a fuller knowledge of Christ, and "the power of his resurrection, and the fellowship of his suffering."

Knowing Jesus

Paul said, "That I may know him." Do you know Him? I do not mean "Have you trusted Him?" You may trust Him and know that He is a wonderful Saviour, your Saviour, and still not know Him very well. You do not know Him well until you have spent much time in fellowship with Him. Will you not resolve that henceforth you will count all things but refuse that you may know Him well? It is far better to know Jesus than to know all else there is to know. It is better to know Him than to know all others whom there are to know.

Power of His Resurrection

Paul said, "That I may know him, and the power of his resurrection." Knowing Jesus, we know "the power of his resurrection." It is that power which "quickened" us "together with him" when we were "dead" in our "sins" (Col. 2:13). But we are to enter more fully into that resurrection power; and Paul had that in mind when he said, "If by any means I might attain unto the resurrection of the dead."

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Oh, the thrill and the joy of this resurrection life and hope! "For ye are dead and your life is hid with Christ in God" (Col. 3:3). There is ecstasy and mysticism in this glorious truth!

Fellowship of Suffering

But Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his suffering." "The fellowship of His suffering!" It would be nice to stay on the mountain top. But at the foot of that mountain where glimmers the effulgence of the transfigured Christ is a valley dark with clouds of trouble and sorrow and sin. Sprawling convulsively there in the dust, foaming at the mouth, is a boy, made in the image of God, but in the throes of the Devil's grip. He is the only son of a despairing father who implores the disciples of Jesus for the help they cannot give.

"Master," says Peter, "It is good for us to be here." Jesus' answer to that was to come down from the mountain and save that boy. If we know "the power of His resurrection" let us enter into "the fellowship of His suffering." Who would not prefer the mountain top where shines the glory of God to the sorrow and suffering and sin in the valley below? Who does not prefer the mountain top where God displays His resurrection power to this vale of tears with thy clamour and corruption and crime? Oh, world of woe with thy darkness and depravity and death—dark depression of devilry with thy nauseating power politics, and Korean battlefields, and squalid slums, with thy dope addicts, and alcoholics, and venereal-diseased, and broken homes, and poor little homeless children! But Jesus left the mountain top to cast the Devil out of a father's son.

Practical Purpose of Power

"The power of his resurrection" is given us for a practical purpose, that we might "fill up that which is behind in the sufferings of Christ."

*"Must Jesus bear the cross alone
And all the world go free?"*

*No, there's a cross for everyone
And there's a cross for me."*

Work to be Done

There is work to be done in the New Year—hard, bitter, sacrificial, unselfish, cross-bearing, soul-saving work. There is a job to be done which can be accomplished only by "the power of his resurrection and the fellowship of his suffering." It cannot be done by "Gospel magic," or artistic singing, or skillful preaching, or newspaper advertising, or organization, or Gospel movies, or vaunted knowledge, or politics or any other means except it be also by the "power of his resurrection and the fellowship of his suffering."

Football Verse

We have been speaking of concentration, of driving toward a goal, of forgetting the past and reaching forward unto those things which are before. The apostle assures us that a prize awaits us there. He borrows his imagery from the Olympic races. I reverently think of this verse in connection with our modern classic, football. "I press"—I drive "toward the mark"—for the touchdown, and the pennant, and the championship—to please my coach, my friends, my teammates, and my school. But after all, how vastly different the football game and the game of Christian service. The football game is soon over, and the yells, the shouts of the crowds who filled the stadiums have ceased, and the stars of the next season have taken the limelight. The game of Christian service continues until the end of this life. Every player can win the game by the strength of God.

A Prize to be Gained

There is a prize to be gained—the smile of Christ's approval, and with that smile words of commendation and everlasting crowns of reward. What a high calling! Who would not press on and struggle and suffer and, if needs be, die for the approving smile of Jesus Christ? Then to hear the commendation of Jesus, "Well done, thou good and faithful servant." That is enough, to say nothing of the everlasting home of the blessed. The mere thought of a smile from Jesus is inspiration enough to drive me on. "I press forth!"

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